

# Franciscan Herald and FORUM

## *In This Issue*

LEAVENING

LET FREEDOM RING

CHRIST IN THE FRANCISCAN ORDER

THIS IS THE SPIRIT

MODERATE LIVING

CATHOLIC AND APOSTOLIC

TERTIARY ACTION

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ITEMS OF INTEREST

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# Franciscan Herald and FORUM

Applying Christianity in the Spirit of St. Francis

Organ for the various Orders and Congregations of St. Francis  
Official Organ of the Third Order of St. Francis in North America

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## Leavening

A YEAR AGO, OCTOBER 24-26 TO BE exact, the Third Order of the United States and Canada met in Milwaukee for its seventh quinquennial congress. It was a busy, a memorable congress, practical in results, inspiring in its deliberations—of the latter fact the addresses reproduced in the FORUM in the course of this year are ample proof.

Not the least encouraging of the papers presented at the Milwaukee congress are the round table discussions currently carried in the FORUM, on the Three-point Economic Program of the Third Order in America (see the October, November and December issues). These discussions are the work of Tertiary college students, and whatever the share the students had in the actual composition of them, the very fact that subjects of the kind are of interest to modern students is encouraging enough.

Frankly, one must be pardoned if one is not impressed by measures of reform by law established. So many such measures are made the occasion of corruption and abuse, where they are not actually promoted by interested parties just in order

to provide occasions and masquerades for corruption. The last stage of a people's corruption is corrupt legislation. After that the deluge may well come. Indeed, in self-preservation it is bound to come. For not until people have learned by the scourge of their own sins that sin does not pay, any more than crime pays, can there be any thought of receptiveness for counter measures on a more or less general scale.

Still, that does not mean that only catastrophe can snatch people from a headlong course into perdition and reclaim them for better ways. It need not be by violent general revolution. Time and again in history quiet penetration has done Society the service of restoring it to such sanity as is possible since the Fall. Christianity was such a penetrating leaven. The Franciscan movement of the thirteenth century was such a leaven. Indeed the founding of every order, of every good enterprise in history has been to a degree a process to purge out the unacceptable and make room for what was good and truly desirable. And beyond that every last man, woman, and child that conscientiously

does his duty at cost to himself "starts something." In the measure that he is consistent, unwavering and withal loving about it, he attracts first admiration, then imitation, eventually becoming the nucleus of a movement.

One of those mischievous tricks which our public press likes to pull came recently, well timed for school opening, when an influential, vastly circulated weekly review—all in the interest of truth, you understand!—raised the question of why Catholic colleges produce so few "scientists." Altogether apart from the desirability of the type of scientist our contemporary had in mind; apart too from the purpose and utter lack of demonstrability of the statement: may we give it as our humble opinion that what civilization needs today is not scientists, of whatever type and stripe, but men and women of character—persons who can see what under God should be done and then set their will to do it, consistently, steadfastly, regardless of what others are doing, and that at any cost to themselves.

If we can instill that spirit into our schools and send forth into the world people of that type, even though they have else not gotten beyond the rudiments of literacy, we shall be glad to let our contemporary have all his "scientists," for we shall have done more to make life livable and to make man civilized and cultured than all other science.

Cost? Of course it will cost something. But the cost will not be in money, and it will not be exacted from the general public with or without its consent, much less in contravention to the dictates of fairness—and justice!—toward a large portion of the public.

It will cost only good will, determination, self-sacrifice, maybe a lot of it, maybe acute suffering, but all that on the personal, voluntary level. It will take conscience, and awareness of God and responsibility to him, strong enough not to do vile things just because "everybody is doing it." It will take willingness to forego advantages, to risk ridicule and injury and even outright persecution, all of which

may or may not ensue, but all of which may with utter confidence be left to the fatherly providence of God.

But all of it will make for a really better world to live in, because it will be a world, even if only one solitary person's own little world, run on the plan the Maker intended for it. There is no better science than that—certainly none more conducive to human welfare!

At that, as loyal children of St. Francis as well as of Mother Church we cannot let ourselves be put to shame by the willingness to sacrifice at times displayed in less worthy causes, even downright evil causes such as Communism. An incisive resolution drafted at the Milwaukee congress stressed the Tertiary's need of sacrifice in the pursuit of his mission to Society:

"This Congress urges the Tertiaries to find their way into all levels of Society, leavening the mass by their spirit of Seraphic charity, love of peace, and ardent awareness that they are in the world but not of it. It is this spiritual leaven in Society which alone can change its materialistic complexion to one of spiritual health in head and heart, for Society is not cured by superficial remedies. Therefore be it resolved . . . that Tertiaries for the sake of the common good and the glory of God must (be ready to) forego the opportunity to amass huge fortunes—after the example of those scientists who devote their lives to research into the cause and cure of tropical diseases and in selfless labor forego monetary emoluments and die in poverty; and of those religious in convents who dedicate their worldly goods to God and their neighbor by sacred vows . . ."

The Tertiaries were reminded of their obligation to rise above making money dishonestly or by taking advantage of the helpless; to expect success only in the measure in which they are conscientious and competent about their work; and even so to keep an open eye to the needs of their neighbor. There is no other way to convert a jungle into civilized society. ●

A Medieval Concept  
For Modern Consumption

By Mark Hegener  
O.F.M.

# Let Freedom Ring

"EVERYONE IS TALKING ABOUT THE threat to academic freedom now widely held to be posed by Congressional committees grubbing for Communism in the schools and colleges. The uproar has become international." — Whittaker Chambers.

This is just a random quotation. Newspaper columnists and magazine articles have been full of "freedom" foam for months. Wars have been fought for freedom, and now we cannot see the woods for the trees. While the arguments go on about free speech, academic freedom, and a "nation conceived in liberty," a series of religious celebrations burst up and crackle off throughout the world celebrating the seventh centenary of St. Clare, a girl who courageously asserted her freedom to choose her vocation in life and to hurdle all obstacles in attaining that goal.

## *Freedom and Its Glories*

Neither Francis nor Clare would have been able to discuss academic freedom or the other freedoms of the Atlantic Charter. But the act of Francis and Clare in renouncing their inheritance was a supreme assertion of individual freedom. The will of God, uttered by a vision or an inner voice, was purely their own affair, and no man must intervene in it.

Francis broke away from his family, home, inheritance, trade. From the time he dramatically foreswore his inheritance before the bishop of Assisi, he was not a craftsman or an apprentice of any trade or guild; he was not a serf or a villein attached to any piece of land; nor did he belong to the household or the service of any prince or noble, knight or abbot. He was therefore a creature which the Medieval world particularly disliked, distrusted and despised: a lordless, landless, guildless man, an outcast.

temporaries, just as it startles us today.

Yet, if ever a man was free, it was Francis when he set out from the bishop's

court after returning his clothes and money to his father. He could go where he liked, do what he pleased, but without any claim to maintenance or protection. No one had a claim on him except God. He belonged to no one except God. God was his God and his all.

That, actually, was the scandal to Pietro Bernardone. That was the disgrace to Count Favorino when Clare and Agnes deserted their parental mansion to take up residence in a broken-down little hut of a church repaired by an amateur stonemason. Both Francis and Clare broke all conventions, shattered the rules of behavior of the day. But they asserted a basic freedom, the freedom of going one's own way in life at God's call and for God's cause.

So far removed from the feudal mind, we today tend to forget the violent wrenching action taken by these two young people of Assisi and the equally violent reaction their lives had on the society around them. In a day when everyone clung to someone or something for security, they decided to throw themselves on the goodness and the protective wings of the Lord. We are used to the idea today of young men and women going to convents. But in that chaotic society when the craftsmen and the artisans and the merchants were just rising from the bondage of feudalism and looking for the security of money to give them stability in place of serfdom, the vagabond attitude of Francis was like the foolish love of a wandering minstrel.

Probably that is why no other story in the Middle Ages approaches that of St. Francis and St. Clare in its wealth of "actable," "picturable" episodes. The violence of Francis's gesture in throwing off his clothes in the bishop's court immediately struck the imagination of his con-

His vision at San Damiano, his challenge to the Moslem priests in the presence of

the Sultan, and his conversion of Brother Wolf are told in hundreds of pictures and sculptures to thousands who require no other proof of their occurrence. His sermon to the birds, his Christmas crib at Greccio, and above all his stigmatization by the Seraph on the precipice of Mount La Verna are represented.

The dramatic stories attaching to the little known life of Clare were equally as picturable. This is the quality in the stories of Francis and Clare which the preachers, poets, and artists in the earlier generation of the order developed in every form of art: Clare's dramatic exit from the "deadman's gate" to have her hair shorn at midnight amid torch-bearing friars in the Portiuncula; her fearless withstanding of the Saracens by holding up the pyx with the Blessed Sacrament; the voice coming from the Host saying, "Fear not, I will always protect you"; Clare's solicitude for Francis and the legend of the evening meal amid a blaze of light; her letters to Europe's royalty; the visits from the Roman Pontiffs.

But we must not romanticize her! Once when she was ill, she heard a sister who suffered from breathlessness coming downstairs and guessed she was going to strangle herself (or pretend to, for she was clearly a bit hysterical). Clare sent another sister after her, to stop her, and then made her eat a soft-boiled egg (nothing like a smart slap, and then food, for hysterics!). Then the poor dear was brought to Clare, who cheered her up, but told her all the same that she had better go to confession.

### *Then and Now*

To return to our subject, it is a great mistake to imagine that the individual man has ever been or ever can be wholly free or independent. It is only in romantic literature that any man was free in the Middle Ages. But dependence then was strictly personal. A man was bound to his lord or master, and not to the State or to Industry as he is today.

Today, as a youth of twenty-five without means of support Francis would have to register at an unemployment office as "a

casual laborer with some knowledge of the building trade." In most countries he would have to carry an identification card, a passport, a ration book, and a certificate that he had fulfilled his military service or was exempt from it. Not "genuinely seeking work," he would not be entitled "to unemployment benefit"; he would certainly not be allowed to beg in the streets, even though he might plead that he was a religious preacher of no particular sect. He would be brought up before a judge and, for a first offense, would be put on probation.

So it was with Bernard, Peter, Giles, Angelo, and all Francis's first companions. They simply belonged to nobody but God—at least until they had obtained a verbal recognition of the order from the Pope with permission to preach, after which they formed an order with a rule. The act of entering the order even after that was absolutely free and individual. The first members were all grown men—not boys or children brought by their parents to some bishop or abbot to be educated in a clerical school for the religious life. Each one broke all ties and traditions in consequence of his vocation and each asserted his earthly independence, individually overridden only by immediate dependence on God. Their characters were clear cut. The dichotomy between their old life and their new life was equally clear cut. They were free to choose their new life, and they would not allow even wild horses to hold them back.

The pivotal point of Franciscan piety is the person of Christ. The noteworthy consequence of this piety for the individual soul is the gaining of liberty. The first followers of Francis were men of exceptional character: Bernard, Pacifico, Ruffino, Masseo, Leo, Giles, Angelo—and the Lady Clare. They must have been singularly enterprising, individually inspired to leave their home, distribute their possessions, and run after such an eccentric as Francis must have appeared.

The liberty they were looking for was a sharp departure from the pattern in which men lived in those days. The liberty, however, of which we talk here is the

freedom of an individual to choose a definite aim, and to follow up and reach it. It is not only freeing oneself from the external circumstances of bondage, but above all attaining to that inner liberty—a victory over the enemy within made up of hereditary tendencies, cowardly and selfish instincts and inveterate habits. They must have a taming discipline, a firm hand; a strong character has to hold them in check if the person is to be free. Otherwise another bondage exists worse than the previous ones.

### *Real Freedom*

Freedom, then, is not something we can fight a war for and win. It is not something we can stick in our pockets or admire like a precious jewel. It is a state of mind, rather than a tangible reality. It does not consist in waving flags, in marching feet, in the song of victorious armies. It is found in the man with determined will, asserting his independence from the bonds of selfishness and from the ties of convention and tradition, having tamed the tendencies hidden in the flesh as a result of original sin, and at liberty to be a child of God. Liberty consists in the effort to free ourselves from the clutches of our internal and external enemies who endeavor to prevent our fulfilling that special mission which God has given us. The freedom which Francis and Clare sought was the freedom to serve Christ.

Realization of that kind of freedom and faith in its fulfilment has far reaching consequences. Obviously such an attitude cuts directly through the engulfing net of fatalism in which so many are enmeshed. Ours must not be a fatalistic outlook on life. Our feet are not wrapped in a shroud. Everything is not "in the cards," nor does our "number come up," as in Russian roulette. Neither may we say, "It's no use trying," because "we just can't help ourselves." Man can be reformed into Christ's image and likeness with the help of God's grace. Man can fight against the enemy within his heart, can heal the wounds of the soul caused by original sin.

Today possibly the greatest message that Francis and Clare can give the world is to recall the world to the true spirit of freedom lest it be lost altogether. For, should the true Christian tradition be lost, there is no escape from a relapse into fatalism. There is no alternative between freedom and fatalism. Modern atheistic man may yet exult for a time in progress because the world has not yet fallen into obvious ruin, but the sense of fate grows on him. Suspicion spreads that we are in the clutch of forces beyond human control. Who will control the A-bomb and the H-bomb? Committees? Treaties? The UN?

Instinctively we know that only men good-willed and God-willed can use these tremendous weapons. But more and more we are weighted down by a tyrannous sense of the inevitable, by the discouraging feeling that nothing can be done against the trend of forces and events. What a depth of meaning is to be read in the seeming paradox that at the very moment man began achieving his greatest triumphs over nature, a sense of helplessness, despair, and loss of freedom began to creep up on him! Probably it is not mere chance and circumstance that has put Catholic leaders at the head of the European conquered countries and those struggling for survival today. Catholics alone still retain enough of the principle of freedom to fight off the almost universal fatalism which shrouds the prophets of doom.

Neither have I any doubt that the fascination exercised by Francis and Clare over the world and even over those who would hardly believe in their existence, lies simply in this that they were *architects of their own destiny*. They overcame those forces which an effete generation considers it futile to combat because of the growing mood of fatalism. The strength of will of Francis and Clare is more fascinating than genius or art. There is a bond of sympathy between the strong-willed man and the common run of humans, for strength of will lies latent in all of us and strength of will engenders

enthusiasm, awakens determination, both of which can be transmitted from the stronger to the weaker man. That has been the secret of the lives of St. Francis and St. Clare, and their fascination for all who admire and follow them: transmitting that hidden force of determination and enthusiasm to take the kingdom of God by violence.

### *A Keystone*

We need hardly dwell on the absolute inflexibility of Francis and Clare in their determination to serve Lady Poverty by owning nothing at all—a complete freeing of themselves from the incumbrances that might hold them back from giving themselves wholly to Christ. It was a merciless battle they waged to win the privilege of poverty. And it was St. Francis who encouraged St. Clare to take the boldest step a young girl may ever dare to take by defending her right of freedom as regards the choice of her vocation. A lesser man would have counseled caution lest the ire of paternal love come crashing down around his ears. Not Francis. Leave your father's house!

Confident of Christ's call, Clare feared no one. No difficulty loomed too large for her, despite the fact that she lacked the most necessary human means to overcome it. She was like Francis. He traveled where he thought he must go. He spoke to men—the highest and the lowest—to whom he thought he must speak. He confronted situations which legions of angels would have feared to encounter. He had won his freedom, for it consists in overcoming all the obstacles which hinder man from attaining to the ideal God has placed before him. "The Lord led me . . .," he says.

Their whole-hearted response to Christ's call, their unconditional yes, gave Francis and Clare an inner sincerity in the sight of God that allowed them a certain external freedom of movement. There is nothing posed about their actions. There is nothing artificial in their behavior. That is why it was not difficult for Francis to confront the Sultan, to beseech the Pope, to preach to the cardinals in that wholly

artless manner. That is why St. Clare could easily pick up pen and and write to Queen Agnes of Bohemia to advise her on the spiritual life. She corresponded with royal ladies, withstood Papal legates, and held out for the privilege of poverty even in the face of the Roman curia.

At the same time there was no self-will. She was always conscious of having been guided. She showed such courage because of her absolute selflessness! The heritage handed down to us from Francis and Clare is that sense of freedom possessed by small children, who are bluntly truthful. No pussyfooting, no compromising!

In an article written for girls about St. Clare, an author recently asserted, "And St. Clare is to teach us 'thrif.' Well, thrif is a very good thing, but we might be inclined to blush if we preened ourselves on ours, when we remember the terrific poverty in which the first Poor Clares lived, and to defend which St. Clare had to stand up even against Papal would-be mitigators . . ."

Lady Poverty was the great liberator, the great emancipator! Freedom is the reward of poverty. The independence that comes from wealth is superficial. It seems the easier way to have money with which to "buy your way around." It is easy for moneyed men to "throw their weight around." Only, it is not their weight, their worth as personalities, as individuals, but the money's weight that is effective. So many seek wealth to win their freedom with it. But independence is derived from conscience, effort, and strength of will. In the realm of freedom the man that does not love what he possesses, nor attach himself to what he owns, is a millionaire. The man that clings to property and craves to increase it, is a pauper. The actual economic condition of the rich man and the poor man are of little consequence. What is of importance are the internal dispositions toward the so-called goods of this world and the use which is made of them.

May the uproar over the kind of freedom pointed out by St. Francis and St. Clare become international! ●

# The Evangelical Doctor

St. Anthony's  
Love and Learning

By Fr. Cuthbert Gumbinger  
O.F.M. Cap.

Second of a series of articles on **Christ in the Seraphic Order**, pointing to the place due to the Incarnate Word in Christian, Franciscan life

IT IS SIGNIFICANT THAT POPE PIUS XII gives the Church St. Anthony of Padua as a Doctor of the Church in this our day of wars, atom bombs, tyranny, martyrdom, greed, hatred, and crimes of all kinds. The latest Doctor of the Church is also its youngest doctor, for he died at only thirty-six years of age. Yet this Franciscan shines before the world like a glorious sun, and by word and example teaches the world wonderful and salutary lessons.

This chaste and virginal priest and religious holds the Divine Child in his arms and presents him to all the world to be adored, loved and served. The earliest pictures of Anthony show him with flames issuing from his body, while from the flames comes forth a circle of lilies. The symbols indicate his seraphic love of Christ and the splendor of his angelic chastity. Again Anthony is represented with a book and flames. Since the fourteenth century he holds the Christ child in his arms, but books and lilies are always with the saint.

It would be good to restore the flames to him, too, for they are his by right of his seraphic love. There is scarcely any other saint who has so many tokens of veneration in art as the Evangelical Doctor. From now on the Doctor's hat too could well be placed on Anthony's books or at his feet.

## *Christ in Anthony's Life*

In declaring Anthony a doctor, Pope Pius XII tells us that the saint was so charmed at seeing St. Francis that his soul was inflamed with the most ardent fire of the seraphic spirit. Francis ordered Anthony to teach the friars, and thus he became the first lector or professor of the order, as well as its first Scholastic

preacher and writer. In Bologna, Toulouse and Fiesole Anthony taught the young Franciscans holy Scripture and theology as well as the practice of virtue, especially chastity.

Pope Pius goes on to say that all this so pleased the immaculate Lamb that often when Anthony prayed alone in his cell, the child Jesus appeared to him in a great light and, gently smiling on him, rewarded the saint with childlike caresses. From his sermons we see how deep was Anthony's love and devotion for Christ and his doctrine. His sermons, says Pope Pius, are a treasure of Divine eloquence, which can be used by all who preach the Gospel. From the rich store of these sermons, we can draw strong arguments to combat errors, destroy heresies, and recall sinners to repentance.

It was Anthony's love of Christ which caused him to use the Gospels so often that the pope justly names him the Evangelical Doctor. There are at least 1128 citations from the Gospels in Anthony's works out of 1768 from the entire New Testament, to say nothing of about 3207 from the Old Testament; and when we consider that many of these citations contain from two to six texts combined, the actual citations run to a much higher number. This is especially true when the saint quotes the Gospels.

What St. Bonaventure writes of the ideals of St. Francis can equally be applied to St. Anthony: "Our holy father Francis burned with a triple desire: to be an imitator of Christ in every perfection of the virtues, to be united to God through the delights of constant contemplation and prayer, and to gain many for God and save souls" (Op. Omn. VIII 338).

We know that in his youth in Portugal

Anthony had been well trained as an Augustinian canon, and had made profound studies in the grand doctrines of the illustrious St. Augustine. This formation of mind and heart came to perfection when Anthony became a Friar Minor. When he saw the bodies of the five Franciscan proto-martyrs, which had been brought to Coimbra from Africa, Anthony's love for Christ increased to white heat. Burning with this love, he desired to lay down his love for Christ by entering the order of St. Francis. Adverse winds brought his ship to Sicily. From there he went to Italy, where he became "a burning and shining light."

Just as Francis loved Christ and the Gospel and the welfare of souls, and just as he sought to be entirely conformed to Christ and the Gospel life, so did Anthony strive with all his heart and mind to be Christlike, to give everything to Christ, and to be a teacher and preacher of the Gospel. These ideals made Anthony what he is—the Evangelical Doctor, from whose writings, as from a mighty fountain, says Pope Pius XII, many doctors, theologians and preachers have drawn and still draw abundantly.

Even in canonizing Anthony, only eleven months after his death, Pope Gregory IX invoked him as a doctor, by using the antiphon for Doctors. Anthony is praised for his wisdom and excellent doctrine by Popes Sixtus IV, Sixtus V, and Pius XI. It was his thorough dedication to Christ and his preaching of the Gospel which urged the Franciscan order to use the Mass of Doctors for Anthony's feast through the centuries. Anthony teaches the order and the Church for all times and continues to win souls for the love and service of his Divine Master. Hence Pope Pius XII, in granting Anthony the title of Doctor of the Church, crowns the honors given the saint for over seven centuries.

### *Anthony True Scholastic*

The Evangelical Doctor is a true Scholastic, but of the early thirteenth century. Pope Gregory IX on hearing him preach called him the "Ark of the Testa-

ment" for his knowledge of holy Scripture. Anthony is a theologian of his times, but first of all an apostle, a master, a doctor. It is not necessary that a doctor have systematic and organized doctrine. Doctors are the persons who constitute the doctrinal magisterium and the helpers of the authentic teaching of the Church. Their writings and words express, explain and defend the teaching of Christ, preserved in Scripture and Tradition.

Anthony helped prepare the golden age of Scholasticism, which came in the second half of the thirteenth century. Those who think that a Scholastic and doctor must have written some great Summa with much use of pagan philosophy, forget that if Anthony had made much use of Aristotle, for example, at the early stage of the thirteenth century, mixing the Gospel teaching with pagan philosophizing, he would not have earned the great praise of Gregory IX which we have just mentioned. For it was the same Gregory IX, who in 1228 issued a grave warning against the danger to sound theology lurking in the imprudent use of the philosophical and natural sciences, which some were then beginning to use. The pope declared that these sciences should be used only in a subsidiary manner.

That is what Anthony was doing at that very time. The pope's letter is filled with Biblical texts, which he interprets in a mystical and figurative sense. Such was the theology of the times. The mendicant orders had regulations of the same nature. These regulations guided Anthony in his preaching and writing.

It is as a Franciscan scholastic that Anthony is the teacher of the entire family of Assisi's Poverello. Like the rest of the Scholastics, the Franciscan doctors distinguished between theology and philosophy. All the Franciscans fought against the common enemies, such as the Averroists. The Friars taught the spirituality, liberty and immortality of the soul, as well as the objectivity of human cognition. But the Friars Minor taught not a few doctrines that are special to them. First of all, with St. Augustine, they taught the

unity of philosophy, they preferred Plato to Aristotle, and they held that wisdom is not so much the science of the true as of the good. To know depends on good living. Other favorite theses of the Friars regard psychology, theodicy, metaphysics, the theory of knowledge (e.g., the theory of illumination), the identification of the soul with its faculties, voluntarism, plurality of forms, impossibility of creation from all eternity, and the positive actuality of first matter.

When, later on in the thirteenth century, under the influence of Aristotle's works then introduced into the Latin world, a tendency began to show itself among Scholastics to abandon some of these theses, the Friars Minor openly declared with Alexander of Hales: "We must believe rather Augustine and Anselm than the Philosopher . . . We must rather believe a man standing on the mountain in clear day than one in the valley in the midst of vapors and dense fog . . . So, too, the saints were on the mountain of a holy life with their eyes lifted up to the supernatural light, but the philosophers were in a dark valley" (Sum. Theo., I, pp. xxxix-xl).

But Franciscan Scholasticism is distinguished not only by teaching the theses ascribed to Augustine, but by the fact that it transformed the traditional Augustinian doctrine according to the ideals of Francis, because of his seraphic love for the incarnate Word and the immaculate Virgin. Thus Franciscan Scholasticism deepened and perfected the content of ancient theology and finally arrived at certain theological theses of capital importance, such as the absolute primacy of Christ and the immaculate Conception of the Mother of God—which doctrines give a special character to Franciscan Scholasticism.

The immense love for Christ which burned in the heart of Francis, and his total dedication to the Master fired the minds and hearts of the teachers in the order as it did all their confreres. But the devotion and inspiration of Francis to the incarnate Word seared and sealed the Franciscan masters even as the Stigmata

had seared and sealed the body and soul of Francis. Catholic doctrine passing through the crucible of Seraphic souls brought forth our Seraphic doctors. The same must be true of us today: we must allow ourselves to be inflamed with Seraphic devotion and love for Christ the Word Incarnate.

### *Anthony Franciscan Scholastic*

Anthony is the first of these Franciscan masters totally dedicated to Christ the Lord, and burning with the desire to lead others to know him, love him and serve him. Anthony does not teach doctrines that are distinct from the rest of Scholasticism, but he is nevertheless a typical Franciscan doctor because by word and work he teaches others the most efficacious way to realize the ideals of Francis, namely, to gain souls to Christ and to preach penance. This must be done as Francis and Anthony did it, by loving Christ and preaching the Gospel.

Anthony is a theologian of pulpit theology, for he adorned the simple, popular preaching of Francis with the ornaments of oratory. As the first teacher in the order, he elaborated and prepared Franciscan Scholasticism. As the first scholastic writer of the order he prepared the way for others and showed that preaching and teaching are not sufficient, but that writing is also necessary in order to realize fully the Franciscan ideals. The difference between the preaching of Francis and Anthony is that of a source and a river that flows from it to spread over the land.

What does Anthony teach in the Church? True to his love for the incarnate Word, the Doctor of Padua teaches the Gospel and quotes it. He insists on the interior life, and is a master of ascetic and mystical theology; he teaches the beatitudes of innocence, suffering with Christ, poverty and humility in imitation of Christ, patience and zeal for souls. From his love for Christ crucified Anthony teaches vast love and charity for God and man but especially for Christ, poor, suffering, preaching, risen from the dead and now abiding in the Holy Eucharist—all incentives to great Franciscan devotions!

In a special way Anthony stresses love

for the sufferings of Christ, for his Cross, and his Virgin Mother. Anthony preaches peace, tranquillity and liberty by insisting on the dignity of the individual person and love for all creatures. In short, Anthony echoes the teaching and love of Francis.

It is our privilege to do the same in word and work in our respective sphere.

### *Anthony and Franciscan Preachers*

The Evangelical Doctor gave oratorical and scientific form to the ideas which Francis and his companions preached. The preachers and doctors of the order explained scientifically, and reaffirmed and illustrated the Franciscan ideal which Anthony was the first to corroborate and consolidate. That ideal is to observe the Holy Gospel, to love and imitate Christ in all virtues, and to gain souls to love and serve him. No matter how profoundly subsequent Franciscan masters and preachers entered into theology, all of them have the same essential mission of Francis and Anthony—that Christ be in the center of all minds and hearts and that all love and serve him.

Anthony is the perfect exemplar of that complete apostolate which comprises zeal, doctrine of the Gospel and holiness, with personal love for the incarnate Word. Anthony's Christo-centric doctrine is in his sermons, for he was essentially a preacher. He did not speculate, but he was practical, and wished his doctrine to be understood and applied by all. Anthony, like the true Franciscans after him, gloried in preaching. This was the roof

of his scientific, theological edifice. All else was crowned by preaching. Thus too Alexander of Hales, Thomas of York, Bartholomew of England, and many others preached to the people like true sons of the Poverello. Many of them died in the pulpit. The true Franciscan subordinates all his knowledge and all his talents to gaining souls by teaching, preaching, and where possible, writing.

It is true that the vernacular sermons of Anthony are not preserved. He preached to the people in Italy and France in their own language. But his sermons in Latin fill about 1,000 pages in quarto—not less than the works of either St. Bernard of Clairvaux or St. Peter Chrysologus. Thus Anthony is the first voluminous writer of the order, for before him not much had been written.

And it is noteworthy that he wrote only two years after the death of Francis.

Considering the insistence of Anthony on the Gospel, we see that he puts into practice the Franciscan life of the observance of the Gospel and of love for Christ. The whole Franciscan innovation of a return to the apostolic, simple life of the Gospel finds adequate expression in the sermons of the order's first teacher and great writer. Happy indeed is the choice of Pope Pius XII declaring Anthony the Evangelical Doctor! It honors the order even as it encourages all of us to follow Anthony by making Christ and the teaching of the Gospel our ideal and life's work.

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- Pull yourself up on these rungs of Franciscan spirituality. Franciscan spirituality is:
1. Union with God and joyous confidence in Divine Providence.
  2. Childlike abandonment of yourself in the hands of our Heavenly Father.
  3. Poverty welcomed, loved, lived.
  4. Modesty, love of solitude, the desire to keep out of public notice. Humility.
- The life of prayer. Gospel sincerity.
5. Practical supernatural love toward your brethren and toward God's creatures, who are our brothers. The sentiments of universal brotherhood.
  6. A generous apostolate, with total staking of your heart.
  7. It is an atmosphere of cheerfulness and holy peace. Love of the Holy Eucharist and the Blessed Virgin.
  8. It is love of suffering, of our daily crosses, of sacrifice, of Christ crucified. It is devotion to the Church. It is childlike affection for the Holy Father.
  9. It is love of work and disregard of money.
  10. It is, in fine, happiness in spreading peace and blessings among mankind.

# This Is the Spirit

## A Page from The Apostolate of Suffering

THERE IS NOTHING WORLD-SHAKING about the life of Dr. Louis Marson. Only of course there is more than meets the eye in God's plans for the welfare of us poor mortals since the day our Lord saved us with a life and death of suffering.

Dr. Louis Marson, who died July 17, 1952, was a man of high reputation and promise by the time death claimed him in his early fifties. But the reputation and promise had been built up years before those fifties: you do not do much reputation building and promising once you have begun to look Brother Death in the face.

Dr. Marson was the son of a noted family of industrialists in Italy's Vittorio Veneto. He saw service as a very young university student in World War I (1917-18). It was among the grenadiers; so you see, he was not a runt in physique either. With high qualities of mind and body went a sense of humor that endeared him to whomever he met.

His home country was just the part of Italy which bore the brunt of the Austro-German invasion at the time. Victory won, Dr. Marson hit upon a hobby which led to the building of a national shrine at Ceneda, where relics of the war were gathered and classified in such a way as to afford a good compendium of the story of the war. It was his inspiration throughout, indeed at first a part of his own home.

That hobby of his was the most truculent thing about him, though it had nothing at all truculent about it. With him it was rather the expression of a heart's gratitude to God for his providence toward his home country—a religious patriotic tribute. All his life took that form. For he was a deeply religious man. He showed a similar spirit above all in his role as a family man, as a devoted husband and father.

That was the name he had when that dread thing known as multiple sclerosis

asserted itself and gradually but definitely went on destroying his exceptional constitution and putting his piety and virtue to a long drawn out test. As a friar friend writes of him in *Guida*, bi-monthly organ of the Third Order, Franciscan obedience, in Italy: "Here began his real experience of life, in that internal effort which escapes the eye of most people—something they do not grasp and appreciate, because it so completely lacks external evidence."

Indeed, it seems God singles out certain people at times and proceeds to enrich them with gifts of body, mind and fortune, only to have them make him the sacrifice of their brilliant present and future outlook. Where the sacrifice is made under such conditions, you have a greater achievement before God than any earthly fame and glory can be.

Such was the career of Dr. Marson: not a momentary martyrdom however terrible, but years of slow, wasting suffering, painless if you will in a bodily sense, but keenly felt by the spirit as each little and big hope and prospect slipped away with each gradual advance of the disease—all in the best years of his life!

Dr. Marson's mind remained clear to the last. It seemed to grow the keener as, aided by his education and profession, he watched the disintegrating process, noting down the symptoms and classifying the effects. He did that faithfully in little occasional notes.

But it was done in no morbid frame of mind or any stoical pagan bravado, like an Indian at the stake. As his brief epigraphs show, Dr. Marson reviewed it all as if facing the Godman Jesus Christ, taking it from his hand and giving it back to him with growing generosity. Where there is the good will toward that disposition, the grace of God does the rest; yes the good will itself is one of God's most precious graces to a person, since it puts the person on a more or less exact level with our Lord on his Calvary.

Such were Dr. Marson's sentiments as day after day he committed himself to God through the hands of the blessed Mother Mary. There was a happiness about it which communicated itself to his family, banishing all worries arising from economic prospects, and carrying wife and children, and visitors too, along on its tide.

People who visited him were put spontaneously in mind of the Perfect Joy of St. Francis. And that was not the least of Dr. Marson's apostolate.

Both the doctor and his wife joined the Third Order in 1931. He was about 30 years old then. The Franciscan church and

friary were just a few steps from their home, and as long as it was possible, the Marsons were regular visitors there.

Their own home came to be very much like a little religious community, on account of the jolly good spirit prevailing there as much as on account of their piety.

"Dr. Louis Marson is in eternity now," says his aforesaid friar friend in *Guida*, "but you still meet him wherever he lavished heart and intellect, that is, wherever the three ideals of God, country, and family were cultivated by him according to the Franciscan outlook on life."

Yes, that is the spirit! ●

## Moderate Living

This is the second of three Round Table discussions of the Tertiary economic program of Honesty, Moderation, and Sharing with regard to goods of fortune. The paper was presented at the Milwaukee Congress a year ago by students of St. Theresa College, Winona. It illustrates the principle: "Moderation in acquiring and enjoying goods of fortune."

**MODERATOR:** The subject of our discussion is the second part of the Three-Point Economic Program: To observe moderation in acquiring and enjoying goods of fortune. Before we begin the discussion proper, it might be well to distinguish our point from the other two.

**GRACE:** The Three-Point Economic Program of the Tertiary centers in the three keywords of Honesty, Moderation, and Sharing. Our problem is to discuss the second keyword and principle of Moderation.

**JACKIE:** Perhaps I can distinguish Moderation from Honesty and Sharing. Just imagine I am a stenographer getting \$45.00 a week. If I work for my salary, I am earning it **HONESTLY**; if I buy only what I need, I am being **MODERATE**; and if I give to the poor the money I save by not being extravagant, I will be **SHARING**.

**JEAN:** That's good, Jackie, but it leaves out one important point about moderation. Moderation as we take it here is a practice of the Counsels, not of the Commandments. I mean, moderation in our sense is only counseled or advised for

Christians; it is not commanded. As a stenographer you are bound in justice to work for your salary: that is the problem of Honesty. But you are free to spend all of your \$45.00 a week, or to buy only what you need, and that is a problem of Moderation. Moderation was St. Francis's way of bringing the counsels of Poverty and Chastity into the life of a Third Order Franciscan.

**MODERATOR:** And Francis's guide to moderation for us is found in the first four articles of the Third Order Rule of Life.

**JACKIE:** The first of those articles is: "In all things let the members of the Third Order avoid extremes of cost and style, observing the golden mean suited to each one's station in life."

**JEAN:** In turn Article 2 of the Rule of Life deals with amusements: "Let them with the utmost caution keep away from dances and shows that savor of license, as well as from all forms of dissipation."

**MODERATOR:** Article 2 is a good example of how the Third Order rule combines the Commandments with the Coun-

sels. The first part of the article, "Let them with the utmost caution keep away from dances and shows that savor of license," forbids for the Tertiary what the Sixth Commandment forbids for all Christians. The second part, "Let them with the utmost caution keep away from all forms of dissipation," exhorts or counsels the Tertiary to do more than what is expected of all Christians. Since our discussion is on Moderation, Jean, I think we should limit ourselves to the second part of Article 2.

JEAN: Then also only part of Article 3 is our concern. The first part, "Let the members be temperate in eating and drinking," is important in our discussion of Moderation. But the second part, "and devoutly say grace before and after meals," does not really come into our problem.

GRACE: The three articles we have mentioned are all designed to limit the Tertiary's desires for creature comforts. Article 4 does that too: "They shall fast on the vigil of the Immaculate Conception and on that of St. Francis; they are to be highly commended who, according to the original rule of the Tertiaries, also either fast on Fridays or abstain from flesh meat on Wednesdays."

MODERATOR: The articles you mention are the first four in the Rule of Life. I suggest we discuss them in the order they appear in the rule. It is significant, I think, that the articles on Moderation are in a particular order. The first article is the most far reaching. In a sense it governs every aspect of a Tertiary's life. Article 2 guides the Tertiary in his recreation. It warns him against all useless scattering of time and energy. And the 3rd and 4th articles narrow the problem down to eating and drinking. Now to the first part of our discussion. A good way to understand moderation in cost and style is to look at a concrete example of it. I think Jackie has one for us.

JACKIE: There is a family of nine living in \_\_\_\_\_, the D. B. Joneses. Last year when we were freshmen and Third Order novices, Grace and I met Alice, the eldest daughter. Through Alice

we got to know Mr. and Mrs. Jones, two wonderful people who have been Tertiaries for years. The other night Grace and I stopped at the Joneses to see the formal Alice is making for the senior prom.

GRACE: I like the way Alice and her mother work together on things. Alice is sewing the formal, but the two of them planned it. They spent a whole Saturday afternoon looking for a suitable pattern and material they could afford.

JACKIE: Alice modeled the formal for us the other night: ice-blue taffeta with a matching net overskirt, a nice cap sleeve, and small boat neck line. With her dark hair and dark eyes it is simply beautiful!

GRACE: And beautifully simple!

JACKIE: As we all sat around in the Jones's living room oh'ing and ah'ing about the dress, something happened which I shall never forget. Grace and I were exclaiming about the color and the simple lines when Mrs. Jones said in her quiet way, "I like your formal most, Alice, because it is so fitting for one who wears the Franciscan habit."

GRACE: It is not often you hear a person speak that way, but with Mrs. Jones it seems to come naturally.

JACKIE: Her years in the Third Order have made virtue a habit with her. But excuse me for getting off the subject. I get rather immoderate in my praise of Mrs. Jones. You asked for a concrete example of moderation. I propose we take as an example Alice's act of making a formal that is moderate in cost and style.

MODERATOR: Thanks, Jackie. Alice's act of making a formal is the concrete example of moderation I would like to propose as the basis for the first part of our discussion.

JEAN: Grace, you said Alice used a suitable pattern for her formal. Mind explaining what you mean by that?

GRACE: I mean a pattern that avoids extremes in style—such as last year's fad of uneven hem lines—which aren't stylish this year (1952).

JACKIE: The problem of style is bound up with that of modesty. Sleeves and

modest neck lines are fashionable for day dresses, but it is almost impossible to find an evening dress or formal that has either sleeves or a modest neck line. It seems to me that women Tertiaries face graver problems in dress than men do.

MODERATOR: I wonder if men face any problems of cost and style in dress.

JEAN: Maybe not. But the first article of the rule includes problems of cost and style "in all things"! Men usually are not interested in using jewelry or daring styles to attract attention to themselves, but they have a strong urge to preserve their status among men.

GRACE: That is probably why they have the desire to buy a new car each spring, or get a TV set because everyone else in the block has one.

JACKIE: Mr. Jones is one man who seems to rise above such temptations. It is his policy to keep within a budget. Necessities come before luxuries in his home. For example, the Joneses are still paying for the house they bought two years ago. Mr. Jones insists that they will not have a new car until the house is paid for.

GRACE: And Alice has taken his good example—at least in making her formal. She chose material that was within the Jones's price range—rayon taffeta rather than silk, and rayon net rather than nylon net.

MODERATOR: I am afraid our discussion is getting a little out of hand. Our subject is Moderation, and as yet we have not defined it. Let us focus our attention on Alice's act to determine whether or not it is one of moderation.

JEAN: I will begin. Alice chose to make a formal that is simple and modest in style. She might have chosen to make a strapless formal, but she did not. In regard to cost, she chose to use an 89c rayon net which is good-looking and suitable—

JACKIE: She could have bought nylon net on sale at \$1.98 a yard.

GRACE: So her restraint was voluntary. That is essential to an act of moderation.

JEAN: Since moderation is the dignified use of creature comforts—

JACKIE: The dignified use? What do you mean, Jean?

JEAN: Dignified, because man's very nature gives him dignity. When Alice chose the simple style and less expensive cloth, she practiced moderation. In her action there was a certain nobleness. Any person who can say no to himself is a master of himself and of the things he uses.

MODERATOR: If man's nature gives him dignity, think of how much more dignity a Christian has since he is a child of God and possesses supernatural life.

GRACE: St. Francis awoke to that astounding fact at the time of his conversion. It was then that he saw what it means to be a child of God.

JACKIE: He really understood what it means to be a Christian—what it means to be a brother to Christ.

JEAN: And that is the secret of Franciscanism. The Franciscan not only believes he is a child of God and a brother of Christ, but he tries to act like one. Francis became another Christ. He has even been called the "Christ of Umbria." For Alice and all Tertiaries, moderation leads to oneness with Christ.

MODERATOR: I think you have brought out the more important elements which make Alice's act one of moderation. First, she chose to make a simple and moderately priced formal, and this she did willingly. Such moderation, you remember, is advised or counseled for Christians, it is not commanded. Second, her action was dignified—that is, it was an act proper to a person, and especially to a Christian who possesses the life of grace. Probably now we should go more deeply into the question of why Alice was moderate.

GRACE: Moderation is necessary to help any of us keep the Commandments. To protect ourselves from breaking the Commandments, we must keep fit, as someone has said, by practicing the Counsels.

JEAN: And constant practice of the Counsels, such as we all try during Lent, develops will power. To develop will power is a second reason why Alice would practice moderation.

JACKIE: Jean, you referred to Lent as the time when we try harder to practice the Counsels. I think the whole of our lives should be like Lent.

JEAN: Are you implying, Jackie, that a Tertiary's life should be one long Lent? That is a dreary outlook, I would say.

JACKIE: It is all in how you look at it. I certainly do not think a Tertiary should fast 365 days of the year.

GRACE: The Church does not ask that of anyone.

MODERATOR: Jean, you are thinking of Lent as a time of purple and fish. There is a more positive way of looking at Lent. Jackie is thinking of it as a time of unusual graces; a time when we develop a spirit or habit of detachment. What Tertiary would not like her whole life to be that?

JEAN: From what Jackie told us earlier about Mrs. Jones, I would say that she would. Jackie, what was that she said the other night when you were looking at Alice's formal?

JACKIE: She said that she liked the formal most because it is so fitting for one who wears the Franciscan habit.

JEAN: It takes a person with a real sense of spiritual values to say a thing like that!

GRACE: Her whole attitude toward things is one of detachment, and that has developed, I am sure, from an intense living of the Tertiary Rule of Life. To her the Franciscan habit has become a symbol of the ideals of Poverty and Chastity that Francis had in mind for the Third Order.

JEAN: Now I am beginning to see the meaning of a phrase in one of the Papal utterances on the Third Order. It says, the Tertiary should cultivate a "self-sacrificing disposition."

MODERATOR: Probably it was because St. Francis had a self-sacrificing disposition that he loved things for God and not for his own selfish enjoyment. He could use things as a Christian should—in moderation.

JACKIE: Father Meyer uses different words to refer to a "self-sacrificing dis-

position." He says that in giving the Tertiary should incline to give more than he need give, and in taking, incline to take less than he may take.

GRACE: A Tertiary would habitually take less if he had developed a "self-sacrificing disposition."

JEAN: That gives us a good chance to bring the discussion back to the Joneses. The first article of the rule, "In all things let the members avoid extremes," has become a pattern for the thinking and acting of Mrs. Jones. But newer members in the Third Order like Alice and ourselves are striving for this ideal.

MODERATOR: So far you have given me three reasons why Alice wished to be moderate. First, by practicing moderation she could more easily keep the Commandments; second self-denial puts iron in the will, it gives us power over our lower appetites; and third, it cultivates what the Holy Father has called a "self-sacrificing disposition." Now, are there any further reasons why Alice or any Tertiary would practice moderation?

GRACE: Well, this one we mentioned earlier. Moderation is in accord with a person's dignity. We said that Alice's moderation was a noble act, especially proper to a Christian.

JEAN: Practicing moderation gives good example. I think that is a worthy motive for a Tertiary. It is certainly fitting that one who is called to be an exceptional Christian should draw others to imitate Christ.

GRACE: Giving good example is an important part of the Tertiary apostolate. The Jones children have grown up with the good example of their parents. Already the influence of that example has had an effect on Alice, and she in turn is giving good example by her own acts of moderation.

JACKIE: If parents are able to instill in their children the basic principle that in taking a Christian should be inclined to take less than more, think of how far reaching their example could be!

JEAN: Jackie, your Mr. and Mrs. Jones

are an especially good example for us. They are giving good example where the Tertiary's external apostolate begins—at home.

JACKIE: And I know from experience that they do not stop there.

MODERATOR: A Tertiary who observes the golden mean in matters of cost and style could change the world, especially our money-mad 20th century world, which so much needs the example of a Christian. It is quite evident from what you have said that the Joneses observe the golden mean suited to their station in life.

GRACE: And they are moderate in acquiring and enjoying the goods of fortune.

JEAN: Keeping to the golden mean as Alice did in making her formal is a real problem. In style we observe the golden mean by avoiding what is elaborate or highly ornamented. But how do we observe the golden mean in cost?

GRACE: That is a problem each Tertiary must solve for himself, Jean. An extreme in style for me is an extreme for you, too; but an extreme in cost for me may not be for you. One must observe the golden mean suited to his station in life.

JACKIE: Instalment buying and sometimes charge accounts may indicate that one has spent beyond the golden mean. There are dealers in Winona who would sell Mr. Jones a new car on a long-term plan, but necessities come before luxuries in his home.

GRACE: And even with necessities such as the furnishings in their home, Mr. and Mrs. Jones have preferred the simple in taste. I do not mean that their home is not comfortable. Take the living room, for instance; it is very comfortable, but nothing is overdone.

JACKIE: It is the simplicity that makes it elegant.

GRACE: And the fireplace makes the whole room inviting. Remember the night we popped corn there with the family?

MODERATOR: It seems to me that three major ideas have come from the discus-

sion so far: first, we have defined moderation as a voluntary restraint in acquiring and enjoying things, an act fitting to a person; second, we have talked about the reasons why a Tertiary should be moderate and have stressed the acquiring of a spirit of detachment, which is essential to the spiritual life; third and last we have applied certain principles with regard to moderation in cost and style.

JACKIE: Let me list the principles we have applied. First, the Tertiary should have enough to satisfy his needs; second, he should purchase what is within his means and what is conservative in style rather than elaborate or ornamented.

JEAN: We cannot forget to mention the importance of moderation in the Tertiary apostolate. I think there are two important things the Franciscan's example in moderation should tell the world: first, that each of us has great personal dignity as a child of God; second, that the spirit of Franciscan joy and contentment has its source in the practice of moderation.

GRACE: That is right, Jean. There is a danger in our day that over-zealous people will go to extremes in doing good. Even in the apostolate a sane middle way is best.

MODERATOR: For the past fifteen minutes we have referred to only one article of the rule: "In all things let the members avoid extremes in cost and style." Tertiaries are to practice moderation in recreation and eating, too.

JEAN: But the first article somehow includes the others. It advises a sane middle course of moderation "in all things."

MODERATOR: But I think we should at least comment on the second part of article 2: "Let them with the utmost caution keep away from all forms of dissipation." First of all, do we understand what the word "dissipation" means?

GRACE: I think someone defined it earlier in this discussion.

JACKIE: Jane referred to it as the "useless scattering of time and energy."

GRACE: Do you mean listening to the  
(Continued on page 346)

# Catholic and Apostolic

Eleventh of a Series of 12 Conferences on St. Clare

LIKE ST. FRANCIS OF ASSISI ST. CLARE was truly Catholic and Apostolic. She proved that by her long life of loyalty to the Holy See, the source and guardian of the Christian Faith. Thirty drawn-out years she patiently waited for the Holy See to approve her holy rule. In that irksome period there was never a thought of flight from the Rock, setting out on her own despite the Holy See.

She saw in the Holy Father her teacher, her ruler, and her chief priest. Although would-be reformers of her day were bypassing him and staking out new claims, she knew that Christ was with the Holy Father alone. Nothing could shake her belief. She would not augment his problems by being a would-be reformer herself. She wished to be the Pope's right arm by prayer, penance and sacrifice. Thus she won the esteem of the popes of her age and became a powerful help to them.

Your Third Order rule demands the same of you. It calls upon you to be "above all of tried fidelity in the practice of the Catholic Faith and in loyalty to the Roman Church and the Apostolic See."

## 1. *The Rock of Peter*

1. One of the most soul-stirring cries in all Christendom is, "Long live the Pope." It is a truly Catholic cry from Catholic hearts. Anyone who has witnessed a public demonstration for the Pope in the mother church of Christendom will be quick to agree. The movement which goes through the jammed church is one of deep religious joy, which sends a tingle down every spine. The joyous shouts, the tears of the women, the hat-tossing of the boys, servicemen, and others are bound to make you say within yourself that the Holy Father is truly considered the Father of Christendom. As

such he is recognized as the chief teacher, ruler and priest of Christianity.

The Holy Father is the chief teacher in the Church. Christ wished his Church to be "the pillar and the ground of the truth" (1 Tim. 3, 15). She proclaims unfalsified Christianity. St. Peter received the promise that he should be the foundation of the unity and purity of Christ's religion. To him our Lord said, "Simon, Simon, behold, Satan has desired to have you, to sift you like wheat. But I have prayed for you, that your faith may not fail; and do you, when once you have turned again, strengthen your brethren" (Lk. 22, 31). What a sublime promise! Christ prays for St. Peter that his faith may never weaken, that he may always be so strong that he can strengthen the faith of all in the Church.

What then is the position of the Pope in the Church? It is one that guarantees the unity of the Faith. His teaching would

By Executive Secretary  
Fr. Philip Marquard

preserve the unity of faith and morals. This unity was always paramount in the mind of Christ. In Holy Scripture we see how dear to his heart was unity among the apostles and disciples. At the Last Supper when he prayed not only for his apostles but for all those who should believe in him through their teaching, he declared solemnly: "That all may be one, even as you, Father, in me and I in you; that they also may be one in us" (Jn. 17, 21).

That this fervent desire of our Savior, unity—unity in faith, unity in the sacraments, unity in headship—has been so definitely realized in the Catholic religion is due entirely to the watchful guidance

and discipline of the Papacy. St. Francis and St. Clare were fully aware of this and both clung tenaciously to the Rock, because they knew it was the will of Christ. They started a new religious movement, but it was a movement within the confines of Christ's Church under the leadership of the Pope. They saw the beginning of the schism of the sects in the Cathari and the Waldensians, and would have no part in it; for that trend today has grown into some four hundred sects, which are constantly splitting and proclaiming contradictory doctrines. And so it will continue unless they reunite with the unifying foundation, the rock of unity, the Pope.

2. St. Peter's task, however, was not only to teach but also to rule. Christ said, "I will give you the keys of the kingdom of Heaven, and whatsoever you will bind on earth shall be bound in Heaven, and whatever you will loose on earth shall be loosed in Heaven" (Mt. 16, 19). To St. Peter alone he declared: "Feed my lambs, feed my sheep" (Jn. 21, 16-17). Here, according to the usage of his day, "feed" means to rule.

The Pope therefore is not only the teacher, but likewise the ruler of the four hundred million Catholics all over the world. With the title of Vicar of Christ he rules in the name and place of Christ. As such he acts as the chief guardian of the moral and social order. From the epistles of St. Peter, the first pope, until the latest encyclical, we see that only the Popes have had the courage to defend the great moral and social truths that were clouded by confused individual opinions, false reasoning, and the dangerous ideas of each age.

In this connection we need mention only Pope Leo XIII and his encyclical *Rerum Novarum*, which aroused men's attention to the importance of the social problem and man's rights to a living wage; or how he called the world to reform by referring it to the Third Order of St. Francis. So too if you study any other popes, for instance, Benedict XV and Pius XI with their courageous declarations made in the interest of peace; or Pius XI with his defense of the sacredness of mar-

riage in *Casti Connubii* and of social justice in *Quadragesimo Anno*; or our present pope with his numerous directives, as against atheistic Communism. All through the centuries each pope has spoken with authority to guide the flock of Christ.

3. Besides being the teacher and ruler of Christ's Church the Pope is also the chief priest, the father of his people. Every priest in the Catholic Church is ordained by a bishop who is chosen by the Pope for the office. Hence all bishops and priests receive their powers from the Pope, the highest priest, who in turn holds his authority from the words of Jesus Christ, "Feed my lambs, feed my sheep."

The Pope is truly our spiritual father. It was to him that St. Clare looked for direction. A rule approved by him would be a rule approved by Christ. She had the highest reverence for him and his triple office.

## 2. The Pope's Tiara

1. When Christ sent his first pope, St. Peter, on his way, he used mysterious, profound words: "Amen, amen, I say to you, when you were young, you girded yourself and walked where you would. But when you are old, you will stretch forth your hands, and another will gird you and lead you where you would not" (Jn. 21, 18).

St. Peter in all likelihood never understood these words at the time. Christ was referring to St. Peter's martyrdom, his crucifixion in the year 67 on Vatican Hill; in humility Peter was to ask to be crucified upside down. St. John clarifies this text for us by adding: "Now this Christ said to signify by what manner of death Peter should glorify God" (Jn. 21, 19). In the excavations undertaken the last few years on Vatican Hill the tomb of St. Peter was rediscovered. The whole history of the early Church is written in the cemetery below present St. Peter's Church.

From Peter's day the tiara or triple crown of the Pope has not been a crown of glory only. It has also been a triple crown of care, a crown of thorns. The Pope in his position as head of over four

million Catholics has a tremendous responsibility, such as St. Paul calls "my daily pressing anxiety, the care of all the churches" (2 Cor. 11, 28-29).

At times you meet tired, ill-humored people who sadly complain, "I can endure no longer. I have so much work, so much trouble, so great a responsibility." But if they would just stop to consider how the pope must feel, to whom not only one family, or a mere public office, school, or single job is entrusted, how small they would feel! For he is responsible for the world's greatest institution of over four million souls, and his sphere of activity is not one city or country but the whole world.

Over and above this, to be pope is equivalent to being a martyr. Just look at the record. Up to the time of Constantine the Great, about the beginning of the fourth century, there were thirty-two popes. Of these thirty suffered martyrdom, while the other two died in exile. Where can you find a dynasty that began its rule with thirty martyrs?

The lot of the popes has always been one of suffering and persecution. When the sultan Saladin sent his message to Pius II, "I am coming to turn St. Peter's Church into a mosque," the defenseless Pius II replied, "The ship may be tossed about, but it cannot sink." Again in 1870, when Garibaldi's troops were actually within the gates of Rome, Pius IX said: "The notorious Bixio is here at our doors, supported by the Italian army . . . Years ago he made a promise that if he were ever to get within the walls of Rome, he would throw me into the Tiber . . . Still, gentlemen, remember, the Catholic Church is immortal!"

Despite human persecution the Church and the Popes have always stood, simply because of Christ's eternal guarantee, "The gates of Hell shall not prevail against it" (Mt. 16, 19).

2. Today the ship is being tossed about

again by atheistic Communism and a world-wide secularistic and materialistic spirit. Your faith, your prayers are needed to help. You remember the incident in the life of St. Francis. Pope Innocent III was ruling the Church at the time. It was a troublesome period for the Church and the Pope. In a dream Pope Innocent saw St. Francis holding up the tottering pillars of the Church.

How did he do this? By a life that was truly Catholic and Apostolic. Nor was it he alone. But in him the pope saw his followers, like St. Clare. Her life, completely dedicated to Christ and his Church, was a powerful natural and supernatural force pushing shut the gates of Hell lest they prevail against the Church. It was persons like St. Clare that Christ would use throughout the centuries to back up his faithful promise that the Church would last until the consummation of the world.

A recent report from Bolivia tells again that the Franciscan bishop of Cochabamba, Bishop Aspe, is now an inmate of the leper colony outside the city of Buenos Aires. The bishop contracted the disease while caring for one of his priests. When the bishop arrived at the colony, remarks of respectful sympathy were made. To these he replied courageously, "May it be given me to transform my cross into an altar of expiation and reparation." Bishop Aspe celebrates holy Mass daily in the leper chapel, which is cared for by four sisters who are likewise afflicted with leprosy. When the arrival of the fourth sister was announced, the bishop remarked, "Let her come quickly, for the world has need of victims."

Such was the life of St. Clare. She was a real victim for the Church and the Pope. Her life in this centenary year cries out to you not to flee a life of sacrifice but to utilize it for the greatest cause in the world—the Church and her head, the Pope. ●



## QUESTIONS

*It is admitted that entering the name of the member on the rolls is necessary for the validity of a Tertiary's membership in any fraternity—in other words, a Tertiary is not a member of a fraternity unless and until his name has been entered on the fraternity records. But must the name be entered within the next three or four days under pain of nullity of the reception?—U.D.P.*

A lot of distinctions would have to be made here to cover this case completely. The inquirer's case, however, as his further correspondence shows, was as to the validity of fraternity membership if the name and the further data are indeed taken down on the spot or even in advance of the ceremony but not promptly entered in the permanent file until some time later—indeed a long time later.

All depends on what is considered the file, or roll, or record, or register (or whatever else the term used) of the fraternity. Canon Law (694-2) does not specify either the form of the record or the interval that may intervene between the reception of the candidate and the entry of his name. Neither, therefore, may we specify these points except insofar as essential moral connection is or is not observed.

Whether, therefore, there be a book-form record, solidly bound or loose-leaf, or a card file record, or even only a drawer in which the names are honestly and carefully filed for later transfer into book or card record, the names could and should be considered filed so far as validity of membership in the fraternity is concerned, for that would comply also with the explicit, express reason Canon Law gives for the required registration: "ut de re-

ceptione constet—so that there be proof of the reception."

Quite otherwise would be the situation if, as used to happen in a thoughtless past, people were received without further ado, singly or in groups, say on some festive occasion, and that was the first and the last the director or other responsible person ever saw or knew of them, not so much as their name being taken down—in any form.

In such case there is no record and no proof of reception to habit or profession, and so, no compliance with Canon 694-2; therefore, too, no *prima facie* validity of membership where a fraternity is concerned.

As to later putting down of the names in such cases, validity would depend on whether due registration occurred soon enough after the reception to establish moral connection between reception and registration. Coronata (ed. 1933, p. 159) and others admit such moral connection would be present if the registration or entry of the names took place at least within three or four days after the reception.

Thus it would assuredly make fraternity membership extremely dubious, to say the least, if a week or a month or a year after the reception the announcement were made: "Let all those persons who were received into the Third Order a week (month, year) ago give in their names, so that we can record them"! That would, under the circumstances too extensive to be dealt with on this page, leave membership in the order as well as in the fraternity a doubtful matter to say the least.

But of this, more on a later occasion. ●

# Too Busy for Action

The Tertiary in Public Life and Service, by **Mark Hegener** O.F.M.

We have all known zealous actionists who appear to have no time to be merciful. Though they would be horror-struck at grinding the faces of the poor, their unmerciful attitude toward their neighbor is just as abrasive.

In the hurly-burly of life today everyone is concentrating so much on getting ahead, so obsessed with his own pet projects and prejudiced works, that he has no time to stop and be merciful. So many of us are like the priest and the levite who were going down from Jerusalem to Jericho and had no time to stop for such an insignificant detail as binding up a man's wounds. No doubt they had speeches to give, a charity drive to inaugurate, a cornerstone to bless. The casual observer would have labeled both of them as zealous men intent on promoting the works of the Lord.

Surely, these zealous men making a hurried trip with faces "set towards Jericho" were above all else distinguished by action. In some unmistakable way their energy was keyed to renew the face of the land; their good works stood in Jerusalem or Jericho most likely,—and most likely in stone—for all the Jews and Gentiles to see.

The greatest delusion all of us have is that mercy is to be exercised only by great men and at critical moments of history, like Lincoln pardoning the sentry who fell asleep on guard duty because he was the only son of a widow. Mercy is not only stamped on the large bills of daily exchange but is graven on the small coin that each of us passes back and forth during the day's dealings. Mercy not only becomes the throned monarch better than his crown; it is even more becoming to the dispossessed and the down-and-out.

The delusion that mercy is to be exercised only on great occasions is an old one. The priest and the levite going from

Jerusalem to Jericho suffered from the same obtuse, myopic view of mercy. It was too small a detail to bother with! So life is lived without the exercise of mercy. Favorable occasions for the exercise of virtue are not seen to be such, so little have they to do with pouring in oil and binding up wounds.

All of us have unpleasant memories of familiar miseries. Most of us have some embittered memory of school days because someone kept mercy turned off. A cranky teacher who whacked out with a ruler because of a misspelled word, a high tension superior whose anger was out of all proportions to the provocation. Unnecessary hurt, treatment with even a tinge of cruelty in it leaves a curious mark on the mind of the adolescent. It makes more difficult the making of friends and even the approach to God.

As we grow older and hides become thicker, we become aware of the unawareness of strong and effective characters who have a renown for goodness and zeal and especially for "not sparing themselves," which entitles them to pursue almost inhuman ways. A sort of ruthlessness begins to look like a virtue through its association with their obvious excellences. Often enough those excellent people who are credited with "doing great work for God" should not fail to reflect that they may be fulfilling the Law and the Prophets with great personal inconveniences to others, no less than to themselves.

"Blessed are the merciful," is a subject you seldom see treated in a book of formal meditations. So many other subjects seem more practical for daily living. So it happens that the zealous do not seem to have much check to keep a policy of thoroughness from becoming ruthlessness. They beat a blind path over obstacles to gain their goal. Progress must be made. Keep your eye on the ball! Look neither

to the right nor to the left. Let nothing distract you from your purpose. All so true, but all can be so false too. It can be phoney, not to say funny. It is so important to get from Jerusalem to Jericho that there is no allowance for any stops on the way!

Those who have reason to suspect themselves of being either zealous or efficient, must in a very special way examine their talent for being merciful. Most important is such an examination in the early morning hours when a person is setting out to maintain his record, to sustain his reputation. Watch people in the cities: how square-jawed and grim they are about going to their work, how determined to let no one get in the way, how blind to all the blight, how carelessly are the masses lumped together and considered "blighters." And as the day progresses, the balance of mercy and sacrifice is perilously insecure. Mercy goes to the bottom of the sea; sacrifice (should we call in cruelty?) struts about emphasizing the pronoun "I."

The strong ought to be merciful. Those who are the kings, the judges, the leaders, the managers, the employers, personnel managers, straw bosses (especially!)—anyone who has any authority and power over the lives of others. But the weak (those without such power and authority) are apt to miss the point and think that they have no obligation to such a virtue. They have!

For mercy is not a quality that is draped on a man by some external prerogative that today is and tomorrow is thrown into the fire. Mercy is a quality of the mind, anyone's mind. And everyone has a mind! Though a man may be powerless and insignificant, there is still some small world in which he can hurt like a tyrant. The worm at work is transformed into a bear at home. It is the small-minded who become tyrants when power is thrust into their hands.

But a man may never raise his voice or even his hand, and still be a tyrant in his speech. He may be scrupulous in avoiding calumny, but still be unmerciful in his

conversation by a belittling manner that lessens in others their relish for humanity. It is not that he fails to suffer fools gladly, nor even that he attacks humbug so devastatingly. But his unmerciful sourness lowers the heart without cause. He has grown to like the bad taste in his own mouth. He likes to help in the spread of disillusionment for its own sake. He is not as honorable as the pessimist; for as gloom is the vocation of the pessimist, it is with this man only a profession. His opposite is not the optimist or the cheerful man; his opposite is the merciful man who in his spirit of tolerance reflects God's own appreciation for the things he has made.

Being merciful is of its nature a chivalrous and romantic performance. It involves delay, it is to all appearances "loss of time." You have to stop to talk to the down-of-heart. You must take time to console the sorrowful. You must be patient with people that have no prudence, and painstakingly point out their errors without offending their pride. You must bind up the wounds, pouring in oil and wine (even literally!) when only camaraderie vis à vis can be of assistance to the morally beaten. All of this involves delay; it takes time. You have to stop on your way from Jerusalem to Jericho.

Naturally, this is not very practical when we are trying to be so efficient and to "get things done." We are highly geared and find it difficult to put on the brakes. St. Francis had a different idea. "We are the minstrels of the Lord," he said, "whose job it is to lift up people's hearts and move them to spiritual gladness!" This was not mere poetry. We know that he was of all men the most merciful, consistently merciful. That a habit of mercy could so far distinguish a man among his fellows is a pointer in more ways than one. The consistently merciful man does not happen often.

Probably it was due to his merciful mind that Francis earned his grand and peculiar fame that he reminded men of Christ. ●



# Formation of Tertiary Youth

Discussion Guide on Perfection (11) by Albert Nimeth O.F.M.

1. It is one of the curious contradictions of present-day affairs that when man has achieved the greatest control over nature's forces, he has the least control over himself. We have harnessed the waterfalls; we have made the winds carry us on wings of steel; we have forced the earth to open her closed fist and reveal her secrets. Despite this mastery of nature, was there ever a time when man was less master of himself? The product of man's hand should be the servant of man. But is it?

No sooner do we awaken to consciousness than we find the outside world touching us and pressing upon us and appealing to us in a thousand different ways. We stand in the midst of a world that was created for us and supplied with almost limitless resources. At first we are puzzled, then intrigued, and finally obsessed by the world and the things of the world. The desire to possess some portion of this perishable earth becomes deeply entrenched in our manner of living. We begin to look upon the world as a giant womb intended only to beget gadget after gadget to smooth our path. Little do we realize that a Frankenstein is coming to life. As these creature comforts are spawned, our spiritual vision tends to become blurred. What was originally intended to be a servant has arrogated to itself the power of a tyrant. We attach our heart to object after object until material comforts well nigh become a physical demand. Taken piecemeal, perhaps, the attachments may not be very strong, but taken together, they bind us to earth like the Lilliputians in Gulliver's Travels. It takes only a thin thread to keep a bird from flying. It takes only a slight inordinate attachment to encumber our progress to God.

a) Do you think man is more dependent on material things today? Do you

think it is possible to become so attached to a creature that desire for the spiritual is blunted?

b) Under what circumstances would it be lawful to desire material possessions? When would it be unlawful?

2. Let us not confuse the issue. We are not condemning material things outright. They are not inherently evil. We read in the Book of Genesis, "God saw all that he had made, and behold, it was very good." Morality does not lie in the material object but in man who uses that material object. Let us take some examples. We can understand how cards, which have so often been the means of ruining a man's property and character, can also be used to afford a sensible hour of relaxation. Alcohol and narcotics in our day have had their share of bad publicity because they have been the cause of much moral ruin; nevertheless they can be used to restore health and save lives. Money has fed just about every base passion the human heart is capable of fostering; it has been the contributing factor in breaking some of the most sacred bonds of blood and friendship. On the other hand it has been the instrument of countless acts of charity and mercy. The Church protects the rights of those who keep it and blesses the sacrifice of those who for the love of God renounce it. Wholesale condemnation is not justified.

a) What was the main error of the Manichean heresy? When did it flourish? What stand does the Church take on the point at issue?

b) What principle ought to govern our use of material things?

c) What is the three-point program of the Third Order on this subject? Discuss each point.

3. We have to use creatures. We must bear in mind, however, that the manner

in which we use creatures has a bearing on our eternal welfare. Our task is to use creatures in such a way that they will serve our best spiritual interests. Our Lord gives us a working formula when he says, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." Our efforts must be directed toward acquiring the spirit of poverty. This spirit will cut through the maze of confusion which surrounds the use of material things, because it will force us to make a sensible distinction. It is the spirit of poverty which spells the difference between what we need and what we want. We need those things that are essential for a decent human existence, but we want much more. Our needs are few; our wants are many. Our needs are easily satisfied; our wants are never satisfied. It is the spirit of poverty which will help us regulate our needs and limit our wants. If we learn this lesson, there is little danger that our heart will become entangled with the things of the world. If we do not learn this lesson, we are apt to become entangled with the things of the world. If we do not learn this lesson, we are apt to become careless in satisfying our needs and run the risk of self-indulgence. We need sleep, for example, but how easy it is to snatch an extra half hour. We need food, but how easy it is to become dainty and "choosy." We need clothing, but how easy it is to bargain for finer material and more flattering styles. With the spirit of poverty governing our lives, these dangers become more remote.

a) What was St. Francis's attitude toward the things of this world? Recount the incident when he and Brother Masseo used the large flat rock in the woods as a table. What lesson can we learn from this? Do you recall in what connection St. Francis used the expression "table of the Lord"?

b) What was the attitude of some of the early followers of St. Francis toward even the necessities of life?

4. In trying to acquire the spirit of poverty, we might suggest a few external practices. Cultivate indifference toward what you use personally by way of food,

clothing, lodging, and furnishings. Eliminate superfluities. Choose the meaner and leave the better for someone else. Foster the spirit of contentment with your lot in life. Put worry about temporal things out of mind and trust more in the providence of God. Use carefully what you possess, so as to get longer service out of it. Occasionally do without certain things that you really ought to have. It all comes down to living out the Third Order rule about observing the golden mean; living a moderate and mortified life (see *Moderate Living*, this issue).

a) Can you suggest other ways to foster the spirit of poverty? Be specific.

b) Discuss the rule, "Let them avoid extremes of cost and style, observing the golden mean according to each one's station in life."

5. These external observances are to be accompanied with the corresponding internal detachment. The mere physical lack of a thing does not say that a person has the spirit of poverty. A tramp sleeping away the day and living from hand to mouth does not necessarily have the spirit of poverty. He may be filled with bitterness with his lot and envy of the rich. On the other hand, the possession of material goods does not say that a person lacks the spirit of poverty. It is not a question of the haves as opposed to the have-nots. The richest and the poorest come under this beatitude. The poor person must keep his heart from being dominated by the desire for possessions, and the rich must keep his possessing in order, lest he succumb to its spell. Both must learn that inner discipline which is so essential to the spirit of poverty.

The spirit of poverty is a personal beatitude. Each individual has to ascertain the danger which arises from material things, and the struggle required to combat it. It differs with each person. What may be a danger to one, may be a help to another. Just as soon as anyone finds that he is depending too much on a created object, it is time for him to take up the fight until he is able to keep it in its proper place.

# We Have With Us . . .

Release from the Office of The Hour of St. Francis

On September 13, 1953, The Hour of St. Francis began its eighth year on the air. We want to start this year by sending you a special note of thanks. It is the spiritual and financial support of friends such as yourself which has made the existence of the program possible. Through your interest, The Hour of St. Francis has:

Grown from 40 stations in 1946 to 550 strategic stations in 1953.

Increased its coverage to include the entire United States, Canada, Australia, New Zealand, Ceylon, India, and soon Formosa and Hong-Kong.

Brought in an average of 300 requests a week from listeners for copies of scripts, the Peace Prayer of St. Francis, and information about the Third Order of St. Francis.

Earned from veteran station managers and program directors the commendation of being "the finest dramatic religious program on the air."

Won national awards of distinction from Ohio State University and the Freedoms Foundation.

Made new friends for the Church among millions of non-Catholics, many of whom have no other contact with the Catholic Faith.

Accomplished all this while asking a donation of only 50 cents a year, less than a penny a week, from each member of the Third Order of St. Francis.

At this time we would like to announce a change in personnel. Fr. Kenneth Henriques, director of The Hour for the past three years, has been assigned to chaplain duty with the air corps. Fr. Hugh Noonan, founder of the national program, will again be its director. Frs. Terence Cronin and Fr. Armand Quiros will assist Fr. Hugh.

In regard to the effectiveness of radio, we would like to tell you the results of a survey conducted recently by *Tide*, a national magazine of sales and advertising

trends. They contacted people representing 61,600,000 adults living in areas covered heavily by television, and representing 57% of the total U. S. adult population. After the series of personal interviews, the magazine reached this basic conclusion: "Radio is the indispensable and universal medium, because it is always available and people can listen to it while they are doing other things."

We are indeed aware of the importance of television. And we want you to know that we are still definitely hoping to bring The Hour of St. Francis stories to television. In the meantime we know from our steady mail response that radio is building for The Hour a vast audience to look as well as listen whenever we do appear on the TV screens.

If you have any suggestions or criticisms which you think will benefit The Hour of St. Francis, please send them on to us. They will help us greatly in charting our course for the future. If there is any way in which we can assist you in your work for the program in your area, just let us know. We will do everything in our power as some small return for the support you are giving us. Our address is: The Hour of St. Francis, 218 E. Twelfth St., Los Angeles 15, Calif.

EDITOR'S NOTE: It is well to recall here the resolution passed at our seventh federated Congress in Milwaukee a year ago:

"Whereas The Hour of St. Francis has been officially adopted by the entire Franciscan order in the United States as the most effective and highly successful means of bringing the Franciscan message to all the world; and whereas The Hour of St. Francis has been acclaimed by (hundreds of stations), including many of the nation's finest and most powerful network affiliates, as one of the best religious programs on the air today; and whereas for the seventh consecutive year it is bringing the Franciscan spirit in general and the

Third Order of St. Francis in particular to the attention of an estimated 20 million listeners weekly in the United States, Canada, Australia, New Zealand, and elsewhere; and whereas its appeal to sincere men everywhere is proved by the tens of thousands of requests for copies of scripts and of the Peace Prayer of St. Francis:

"Be it therefore resolved: 1. That this Congress renew its pledge of enthusiastic support of The Hour of St. Francis as the official voice of the Franciscan Tertiary and the Franciscan radio apostolate; and be it further resolved 2. that the annual assessment of fraternities per Tertiary member be increased from 35 cents to 50 cents . . . \*; and be it further resolved

3. that those Provinces not yet participating in the support of the program be urged to interest their members in this radio apostolate and to contribute the amount of fifty cents per fraternity member annually." ●

\* Note that this assessment for The Hour of St. Francis differs from the regular assessment for our Federal Organization. Note too that contributions to our Federal Third Order Treasury on the part of Third Order fraternities, whether for the general purposes of the federation or for The Hour, are made through the Rev. Commissary of the province directly to the Executive Treasurer of the federation, at present: Mr. William E. Corcoran, 825 Academy Ave., Cincinnati 5, Ohio.

## Moderate Living

(Continuing page 336)

radio or watching television for hours and hours at a time?

MODERATOR: Perhaps, and even bridge or sports, such as golf, can become a form of dissipation if one indulges in them to excess.

JEAN: C. S. Lewis says that a woman that devotes all her thoughts to clothes or bridge or her dog, is being just as intemperate as someone that gets drunk every night. Of course, it does not show on the outside so easily: bridge mania does not make you fall down in the middle of the street. But God does not look at externals.

JACKIE: Most people are not especially disturbed when they waste time, but did you notice how article 2 is stated for Tertiaries: "Let them with the *utmost caution* keep away."

GRACE: You are right, but why do you think a Tertiary is warned with such strong words?

JEAN: Well, for one thing, while he wastes time he might be neglecting his duty.

JACKIE: Or some good that he could be doing.

MODERATOR: Perhaps most important is this: a habit of dissipation keeps the Tertiary's mind and heart from God and the things of God. The rule is designed to

warn him against such distractions and so the words, "with the utmost caution."

GRACE: In the same way Article 1 on cost and style seeks to keep our mind and heart from the distractions of luxury and vanity. Tertiaries like Mrs. Jones have learned to live above the enticements of jewelry and the latest fad. To her such things do not even count.

MODERATOR: And all we have said only emphasizes the fact that moderation tends to reduce our wants so we can have more time for God.

GRACE: One way to avoid a useless scattering of time and energy is to encourage family recreation—such as popping corn by the Jones's fireplace.

JACKIE: Or having a family orchestra.

GRACE: Many families sing together. We often do that when we are traveling.

JACKIE: Have you ever had a taffy pull, or tried to make cookies with your little brother?

JEAN: What about family discussions on books and current happenings? That might encourage good reading in the home.

MODERATOR: Those are good suggestions, and will develop a healthy family spirit.

JACKIE: Much good comes to a family

when parents and children learn to play together. For one thing they learn to know and enjoy one another, and most important, they learn to put others before themselves.

**MODERATOR:** Now let us sum up our discussion on the second article of the rule. We have limited ourselves to the part of this article on dissipation and stressed the dangers to the Tertiary of useless scattering of time and energy. As a positive approach to the problem Grace suggested family recreation, which brings blessings to the family and gives good example to the neighbors.

**JEAN:** The person who can say no to himself after he has had enough recreation to satisfy his needs, is one who has learned how to enjoy the goods of fortune. I am afraid that most of us keep right on enjoying ourselves even when we know it is time to stop.

**JACKIE:** In all things let the members of the Third Order take and enjoy as much as they need and no more.

**MODERATOR:** You are clever, Jackie, and that is a good lead into the last part of our discussion: moderation in eating and drinking. Only, you have not stated the most obvious principle about moderation in eating.

**GRACE:** What do you mean, the most obvious?

**JEAN:** Mind if I answer that? Most people think that moderation in eating means only limiting the amount that one eats.

**GRACE:** What else does it mean?

**JEAN:** Most important, it means limiting one's desires for rich food, or for food that is prepared just so. For example, a person may restrain himself by taking only two cups of coffee, but what about his complaints that it is lukewarm, or too strong?

**JACKIE:** St. Francis was grateful for a

crust of bread, a stone table, and water from a brook.

**GRACE:** That was because Francis loved things for God and not for his own selfish enjoyment. He developed the habit of detachment we spoke of earlier.

**JACKIE:** That same spirit of detachment we noted in Mrs. Jones, remember?

**GRACE:** I am glad you mentioned the Joneses again, Jackie. Moderation has simplified their lives and brought them closer to Christ.

**JACKIE:** Moderation has simplified their lives because it has limited their desires in clothing, furniture, food and recreation. Simple living is making them more like St. Francis, and thus more like Christ.

**JEAN:** You have just used four words, Jackie, which really summarize our whole discussion: moderation, simplicity, Francis, Christ. Through moderation to simplicity, through Francis to Christ!

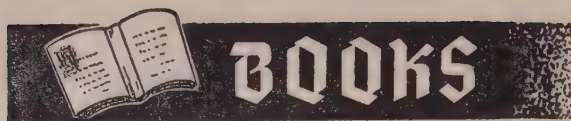
**MODERATOR:** And in striving to be Christlike, Tertiaries seek to do more than keep the Commandments. At the beginning of our discussion we said that Moderation is the practice of the Counsels, not the Commandments. At reception each Tertiary asks the Church what more he can do than keep the Commandments. Part of the Church's answer is found in the first four articles of our Rule of Life. These articles develop in the Franciscan a habit of detachment, so that he can give himself more completely to works of charity—to sharing what he has with others. Sharing is the Third part of the Three-Point Economic program, and the subject of the third discussion.

**JACKIE:** To me the Joneses stand as a kind of symbol of all we have said about Moderation. In all things they have avoided extremes and sought the middle way. And the result—a happy family!

**GRACE:** In this case it would be a good thing if all of us tried to keep up with the Joneses. ●

## ALL IN THE VIEWPOINT

Lady of the house to maid: But Tina, you have your thumb in the soup! Oh, that's all right, ma'am; it isn't too hot.



Something of a must book in these days of confusion created, intentionally or unintentionally, even by persons in high places is *The Case of Cardinal Aloysius Stepinac* by Richard Pattee. The 500-page book is not a matter of unsupported statement. The first part of the book, consisting of 152 pages, is devoted to the case history of the five charges brought against the then archbishop, while all the rest of the book comprises 77 documents in the form of letters, sermons and other public utterances of the archbishop himself and similar pertinent material by other persons covering the trial in general as well as the five several charges. The charges were collaboration with the German, Italian and independent Croatian regimes, instigation of the Catholic press and organizations, forced conversions, establishing a military vicariate, and conspiring against constituted authority. The first part of the book contains also an initial chapter setting forth the historical background of Croatia and its problems, together with a final chapter on the persecution of the Church by the Tito regime. Repression and extinction of religion, in keeping with the program of Communism everywhere, appears as the driving force back of all Tito's measures regarding the archbishop and the Church—exactly as Archbishop Stepinac himself courageously declared in his final address to the court which condemned him. If ever justice and fairness prevail in current world opinion, the figure of Cardinal Stepinac will loom up as a magnificent example of fighting courage—one of the finest history has known. \$5.50. Bruce. ●

Hilaire Belloc made news recently on his death. The public press dismissed him, after its fashion with things Catholic and orthodox, with poorly disguised satisfaction where it did not sit in open judgment on him with back-handed compliments masking well studied disparagement—truth and beauty do not have too many

friends if they have an orthodox religious bearing! But pat with the old Trojan's death comes a book by Dr. Frederick Wilhelmssen, professor at the University of Santa Clara, on *Hilaire Belloc: No Alienated Man*. The upshot of the book is that if the modern man has no sympathy for Belloc, it is modern man that is out of step and doesn't know it. The author has in mind to introduce Belloc's thought to a new generation, discharging thus a debt of gratitude to a man who has done much for him personally and for the Catholic revival. This again is the kind of book that anybody aspiring to be a Catholic leader should read. 108 pages, \$2.75. Sheed & Ward. ●

And speaking of writers and writings and a well balanced approach to them, G. K. Chesterton spent a great deal of time and study on just that topic. His secretary, Dorothy Collins, has gathered 37 of his essays in point, in *A Handful of Authors*. The essays are international in scope even if mainly on English topics; and the topics are by no means only authors but books and incidentals as well. In the array are such heads as Stevenson, Lewis Carroll, Milton, Newman, Shelley, Wilde, Ruskin, Julia Alcott, Sherlock Holmes and Masfield, along with Mark Twain, Victor Hugo, Ibsen, Les Quinze, Don Quixote, Romantic Love, Bad Writing, et al. Always Chesterton at his best and at his characteristic unexpected in turn of thought and glimpse of detail. 214 pages, \$3.00. Sheed & Ward. ●

To pass from the titanic to the puckish, there is irrepressible Lucile Hasley's latest treat in effervescent spirits, entitled *The Mouse Hunter*, a collection of "essays, dibs and dabs, and short stories," to use the labels the book uses. But somehow, you are not particular about the labels; it is Lucile Hasley in any case, and by that token it is good for what ails you. The title of the book is from the last of the five short stories. The latter are a new

draught of hers so far as *genre* goes, but the flavor and the headiness are the same—and, best of all, there is no indication of the beverage going stale! 240 pages, \$2.75. Sheed & Ward.

From Universal Publications, P.O. Box 201, San Diego 10, Cal., comes a carefully prepared twofold *Index to the New Testament*, by Aloysius H. Seubert. First there is an alphabetical index of the topics treated in the several books. A keyword is set down, and the passages are indicated and classified in which reference to the subject is made throughout the New Testament. This part contains 122 pages. The second part of the volume is a serial analysis of what is contained in the several books chapter and verse by chapter and verse. To this part there are 142 pages, separately numbered, making a total of 264 pages to the volume—really two books in one. The volume, therefore, differs from those concordances in which each actual word occurring in the sacred text is listed alphabetically with the corresponding context and location. It is a concordance of ideas rather than of words. Most users perhaps will find it less tiresome than any word concordance, especially with the many versions now in use: this concordance fits any version. \$10.00.

H. V. Morton is the author of *In the Steps of Jesus*, a travel book about the Holy Land meant for young people. It is a companion to similar travelogs by the same author. There is much interesting local and historical detail in the book which is seldom met with elsewhere. The account, too, is that of a reverent believer, although here and there what lights he has are not those of Catholic tradition. Illustrated with sixteen original photographs. No imprimatur of course. 218 pages. Dodd, Mead & Co.

*The Lady of Arlington*, by Harnett T. Kane, is a novel based on the life of Mrs. Robert E. Lee. It is good, sobering reading, added proof that war is a poor way of settling issues, raising more and worse problems than it sets out to solve. It is not merely the insane destruction of lives and property—talk about vandal school

children!—but there is the degrading insincerity and the corruption before, during and after, yes and the never ending bitterness and hatred which follows. All this is well illustrated in the fortunes of Mrs. Lee. This is perhaps not the most sensational of Mr. Kane's historical novels but to this reviewer it is his best both from an artistic and a moral viewpoint, "moral" meaning lesson. 288 pages, \$3.50. Doubleday.

Fides Publishers, Chicago, have just released *Confirmation*, a new 32-page illustrated album. It is in smaller format than its four predecessors, to fit the pamphlet rack better. There are 40 pertinent photographs, and more pages. 25 cents, bulk rates.

One of a series of Franciscan Saint pamphlets is *A Man of Principle*, a 32-page pamphlet describing the life of St. Benvenute of Osimo (died 1282), a man called upon to rebuild the diocese of that name after the Guelph-Ghibelline disturbances had laid it waste, spiritually as well as materially and socially. How the bishop proceeded with his work of reconstruction, firm in principle if mild in manner, is the burden of the narrative. The author is Fr. Denis Gallagher O.F.M. Conv. 15 cents. Conventual Franciscan Publications.

*By Mail to Mike* is a 30-page pamphlet by Francis L. Madsen O.F.M. on vocation to the lay brotherhood in the order. It is in the form of twelve letters to a candidate, explaining the essentials and the accidentals of the life, meeting objections, clearing up doubts, discussing practical details of application, time, means and the like, in the informal manner of familiar correspondence. The pamphlet "is the result of the combined efforts of Franciscans throughout the United States." Attractive cover. 20 cents, bulk rates. Franciscan Herald Press.

In a 40-page pamphlet entitled *I Will Always Protect You*, the Poor Clare Nuns of Chicago set forth the story of their holy founders, St. Francis and St. Clare, with a brief history of their order and an explanation of their life and work as a cloistered, contemplative order.



## ITEMS of INTEREST

Joy to the heart of the children of St. Francis is the proclamation of a Holy Marian Year to extend from December 8, 1953 to that date in 1954. It is to commemorate the declaration of the dogma of the Immaculate Conception by saintly Tertiary Pope Pius IX in 1854, who thus fulfilled a desire and crowned a doctrine dear to Franciscans from the founding of the order but especially after the triumphant defense of the doctrine by blessed John Duns Scotus.

The Marian Year was announced by the Holy Father Pius XII in the encyclical *Fulgens Corona* (Shining Crown) under date of Sept. 8, 1953. The main objectives of the special prayer called for during the year are three: peace throughout the world, Church unity, and the "Church of Silence," i.e. behind the Iron Curtain. For further details we must wait till the encyclical itself appears in the Catholic press. ●

Strange, the turn toward St. Francis taken by countries of Europe since the war—or shall we say in the present cold war? The present tide of publications coming from the presses of Western Europe indicates such a turn. The tide was brought to our attention by a handful of German and a boxful of French publications coming to our desk in a single week, all recently published.

It so happens, all the German publications are from different publishing houses: *Franziskus* by Herder, *Der heilige Franziskus* (St. Francis) by Thomas, *Der unvergleichliche Heilige* (The Incomparable Saint) by Patmos, and *Das franziskanische Ideal in der heutigen Zeit* (The Franciscan Ideal Today) by St. Michael Fr. Borgmeyer. The interest, therefore, is not local.

Three of the above publications recall publications of the Franciscan Herald Press. Indeed the Herder publication, *Franziskus*, is by none other than Dr. Reinhold Schneider, his second book on St. Francis since the war, sent together

with a gracious letter to your editor in appreciation of the latter's translation of his *The Hour of St. Francis* (Franciscan Herald Press, \$1.75).

Dr. Schneider's *Franziskus* is a very precious little volume, No. 35 of a series entitled *Der Bilderkreis* edited by Dr. Heinrich Luetzeler and published by Herder. In the volume Dr. Schneider, with his unique mystic approach, writes the text to 28 pictures of St. Francis by ancient masters, covering the life of the saint. The pictures, artistic full-page reproductions in photo and in original colors, form the second half of the book; the brief eighteen-page life, complete in itself and continuous, forms the first half. An exceptional presentation piece. One wonders how they do it! It would cost a fortune to produce the little book here.

Thomas Verlag's *Der heilige Franziskus* is by the above mentioned Dr. Heinrich Luetzeler. Reminiscent of your editor's work in compiling *The Words of St. Francis* (Franciscan Herald Press, \$3.00), it makes more or less extended continuous selections from ancient sources to show how St. Francis with his literal imitation of Christ was fitted to become a symbol of perennial worldwide significance. The sources drawn on, successively, are the Testament, the Legend of the Three Companions, the Mirror of Perfection, the Eternal Gospel, the Legend of St. Bonaventure, Olivi's Postilla to the Apocalypse, and Ubertino's Tree of Life.

*The Incomparable Saint* of Patmos-Verlag is by Dr. Joseph Lortz. From the first he makes the humble admission that it is hard to get at the secret of the perennial influence of St. Francis: he sub-titles his book "Thoughts with regard to St. Francis." The fact of the saint's attraction is there, he contends, and, as with God's grace, nobody confronted with it remains unaffected by it. The problem is to analyze it, lest its deeper influence be dissipated and frustrated by a mere lot

of impressions. The 80-page thesis, with bold strokes delineating the life of the saint and the course of history then, since and now, arrives at the conclusion that we must simply learn again to put Christ, the crucified love of mankind, at the center of all our life and being, with the stress on the cheerful love of practical imitation. Pat to the moment, there is (page 80 on) a fine commentary on the bane of Luther's deadening sin-consciousness as opposed to the true ideal of Christ-centeredness.

*Das franziskanische Ideal in der heutigen Zeit* is the work of Capuchin Fr. Titus Huebenthal. He develops thoughts such as those found in your editor's Social Ideals of St. Francis (Franciscan Herald Press, \$2.75), on the Gospel life, Franciscan humanism, poverty, labor, and peace and joy. He does us the honor of frequently and extensively quoting our Social Ideals, available to him in the German translation by his Swiss fellow religious Fr. Burkhard Mathis. On pages 102-104 he quotes the full text of the Tertiary Economics program taken from the Appendix to our Social Ideals. All that is encouraging to American Tertiary endeavor as well as to the good cause itself.—Incidentally, the Appendix in question consists of the resolutions drafted at the seventh local convention of Sacred Heart Province (5) held in Chicago July 9-11, 1935. See also FORUM, 1935, "Your Reasonable Service" series. ●

New causes for beatification under way include that of Tertiary Marius Gonin, founder of the "Social Weeks" of France (1873-1937). Of him J. Folliet, Tertiary and present secretary of the Semaines Sociales, says: "Marius Gonin lived by renunciation and detachment. He threw his money away: when he died, he did not have a centime left! He sacrificed the chance of honor and fame when he could have been an artist and a writer of note. As a Tertiary, he proved the source and inspiration of the majority of the social enterprises undertaken in France in the last fifty years. Of his own accord he gave up the chance to marry; even excusing himself from personal presence at wedding feasts of his friends. In a similar spirit he stopped short of the priesthood

and the religious life." See FORUM April 1952 p. 103, for an extended life sketch. ●

The head of St. Elizabeth of Hungary has been a treasured relic of the church of St. Francis at Viterbo ever since Pope Gregory IX entrusted the relic to that church. The recent war, among others of its insane ravages, destroyed the church, and the relic was considered destroyed with it until later excavations toward reconstruction disclosed the treasure again. It is now enclosed in a bronze reliquary.—Franciscan Standard. ●

A new monastery of the Poor Clares is to be founded in the St. Paul-Minneapolis suburb of Richfield. Six nuns of St. Clare Monastery in Sauk Rapids have been appointed to make the foundation, which for the time being, until the new monastery building can be erected, will occupy provisional quarters in Bloomington, another suburb. The Richfield monastery will be located at Penn Avenue South and Eighty-Sixth Street. It will be the nineteenth Poor Clare monastery in the United States, besides two monasteries of Capuchines. One of the happy fruits of the St. Clare septi-centennial now drawing to its close! ●

Speaking of Poor Clare foundations, *El Eco Franciscano* for August 1953 lists the Poor Clare monasteries of Spain with name, city, province, year of foundation, rule followed, number of nuns, and special occupation. There is a total of 206 monasteries; and 3538 nuns are listed, with 40 monasteries not reporting their numbers!

At the death of St. Clare in 1253 there were already at least 20 Poor Clare monasteries in Spain, and of course it was then a much smaller Spain, the southern part being held by the Moors. One monastery, at Burgos, goes back (in tradition) to the year 1212, the year the order was founded! Among special occupations listed, besides the work common to them all in adoration and household industry, there are such pursuits as conducting boarding homes or *colegios* (56), making embroidery, painting, cloth-making, kitchens for the poor, preparing confectionery (10) and fruit, and in the Burgos monastery packaging salt!

The compiler of the statistics adds: "We can maintain that the widest spread religious order in our country is that of the Poor Clares, which speaks eloquently of the influence of Franciscan piety on the religious life of Spain." ●

Should St. Clare be declared patron of television, asks an article in the same issue of *El Eco Franciscano*. It goes on to show that despite the seeming anachronism and the poverty of St. Clare, there is a connection. It refers both to the Fioretti and to the official acta of St. Clare's canonization. As Sisters Balbina and Philippa testified in the acta under oath, it was on St. Clare's last Christmas on earth (1252). St. Clare was unable to get up and go to the chapel services on account of her severe illness; midnight Matins and Mass with her sisters was out of the question. She sighed: "Dear Lord, here I am all alone in this place!" All of a sudden she began to hear the organ and the responses and indeed to witness the whole office and the rest of the services of the Friars up at San Francesco as if she were present there in person. When her sisters came to tell her how beautiful their chapel services were, St. Clare gave a minute account of the glory at San Francesco!

With the narrator we say, suppose she had seen it by television with all its technical defects? Television could well do with her as its patron. ●

Another fruit of St. Clare's centenary year is the coming of the Poor Clares to faraway Ceylon. Eight nuns of the Poor Clare convent of York have gone there to found Ceylon's first Poor Clare establishment, in the archdiocese of Colombo. A temporary home for them has been arranged at the national sanctuary of Our Lady of Lanka at Tewatte.—*Franciscan Annals*. ●

Tertiary youth? How about Bl. John Pelingotto, of Urbino, born 1240 and entering the order in 1255? Yes, at fifteen! But he did not remain a youth, neither in age nor in holiness. He was a merchant's son, like St. Francis, and a merchant himself. A tablet on his birthplace adds that he lived in that house for the 64 years of his life, dying there June 1, 1304. Devo-

tion to him was approved by Pope Benedict XV in 1918. His memory is recalled on June 5 in The Poverello's Round Table.

And, this is the point: He was the first of nine other members of the Third Order at Urbino who died in the odor of sanctity. Four of the nine are venerated as blessed: Bl. Anthony (1330), Bl. Peter Spagnolo (1495), a second Bl. Peter (1438), and a second Bl. John (1439). The remaining five are: Benedict Sarto (1605), Olympia Santucci (1622), Sebastian Nanni (1641), Maria Alessandra (1678), and Margaret Burghini (1701). There is a record to rival!—*La Voce del Padre*. ●

Inquiries keep coming in about the so-called "Secret of Happiness," the spurious fifteen prayers with their extravagant promises said to have been revealed at St. Bridget. As *The Cowl* for August points out, the practice of the Fifteen Prayers was prohibited by special decree of the S. Congregation of the Index June 30, 1671. Besides, the S. Congregation of Indulgences August 10, 1899, declares suspicious all indulgences of an extravagant nature as well as all devotions promising extraordinary favors in specified kind and number. A devotion may be unobjectionable in itself, but superstitious on account of the favors supposedly attached, or false on account of the source to which it is ascribed. Both these causes of censure apply to The Secret of Happiness prayers. ●

New St. Peter's at 110 W. Madison St., Chicago, reminds us that the oldest St. Peter's stood only about three blocks away: on the south side of Washington Blvd., between Wells and Franklin. It was dedicated on August 2, 1846. In 1854 the frame church was cut in half and moved in sections to Clark and Polk Sts., the first Mass being celebrated there on Christmas day 99 years ago. On August 2, 1863, the cornerstone of a brick church, the present Old St. Peter's, was laid and the church was dedicated in 1865. Built in the Civil War and surviving the Chicago fire of 1871 (the latter, strikingly, on invocation of St. Anthony), Old St. Peter's gave way on Labor Day, Sept. 7, this year to new St. Peter's, eight blocks to the north, in the heart of Chicago's Loop. ●

## CALENDAR OF PLENARY INDULGENCE

November

1. All Saints—G.A.
3. All Souls of the Order—Conv. (Cap. Oct. 5, Fran. Dec. 2)
13. St. Didacus C. 1 Or.
14. St. Josaphat B.M.
16. St. Agnes of Assisi V. 2 Or.
19. St. Elizabeth of Hungary Wd. 3 Or. Patron—G.A. & P.I.
21. Presentation B.V.M.—G.A.
25. St. Catharine V.M.—G.A.
26. St. Leonard of Portmaurice C. 1 Or.
27. St. Delphine V. 3 Or.—Conv. (Fran. Sept. 26, Cap. Dec. 9)
28. St. James of the March C. 1 Or.
29. All Saints of the Order—P.I.—Also for renewal of profession—One day of the Novena of Im. Conception.

## OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Sr. M. Enda Brown (111), Sr. Theodora Steinmetz (72), Sr. M. Lucia Andres (50), Sr. Adalberta Wolf (72), Sr. M. Veneranda Steinmetz (70).

Numbers of Sisters communities according to the Official Catholic Directory.

**Chicago:** Peter Welling, James Sweeney, John Hesse, Charlotte Russell, Mary Heim, Elizabeth Flavin, Jessie Gray, Agnes O'Connell, Grace O'Shea—**Cleveland:** Elizabeth Mazuk—**Detroit:** Peter McGinnis, Cath. Buckley, Julia Campbell—**Fond du Lac:** Mary Ann Lefeber, Mary Schramm, Eliz. Serwie—**Louisville:** Mary Litterer—**Memphis:** Louis Busler, Leona Bertorelli—**New York:** Charles McKenna, Marg. Connors, Annie Devonyar, Cath. Hastings, Sarah Keegan, Marg. Dooley, Edyth Wunder, Bridget Cassidy, Mary Austin, Alfred Roth—**Pittsburgh:** Ellen White, Mary Hollis—**St. Louis:** John Feltmann, Elizabeth Peters, Olive O'Neal, Josephine Blanck, Cath. Simon—**Terre Haute:** Caroline Kasper.

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\$2.75

**THE HOUR OF ST. FRANCIS** by Reinhold Schneider, transl. by James Meyer O.F.M.

"The events of Francis' life are familiar to most of us, and they are of course all there in Mr. Schneider's book. But Mr. Schneider does not describe; neither does he rhapsodize. He is far removed from the cut and dried historian as he is from the sentimentalist. Everything unfolds simply, from within. This is not a book about St. Francis. It is St. Francis. . . .—Claire Huchet Bishop in *Commonweal*, June 12, 1953.

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